THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"*The redemption of Zion is more than the purchase or recovery of lands, the building of cities, or even the founding of nations. It is the conquest of the heart, the subjugation of the soul, the purifying of the flesh, the sanctifying and ennobling of the passions.*"—O. F. WHITNEY.

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SPIRITUAL EDUCATION.

WHEN we speak of spiritual education, we do not have in mind something wholly different from the intellect. Our spiritual natures have to do with both our thoughts and our feelings and the manner in which they are associated with the worship of God. There is in spiritual education the constant companionship of an overruling Providence; and those whose spiritual natures have been highly developed through the process of education do not look upon themselves merely as the architects of their own characters or fortunes.

Through the intellect we may enjoy the association of the best minds of all ages; through the spirit we may enjoy the companionship of God's holy influence and the truth of His revelations to man. When once we come to recognize the fact that we are possessed of a spiritual nature, that our lives have within them high and noble qualities that are not dependent upon the intellectual being or side of life, we should appreciate the truth that our intellectual lives, to be the most highly useful, must be most carefully cultivated.

There is a great fascination in the pursuit of knowledge, but the highest enjoyment of knowledge can be experienced only as it touches the entire life of man—his spiritual as well as his physical nature.

The purpose of our Church schools is the harmonious development of our young people in all that relates to their future well-being and progress; and eternal progress can be enjoyed only

when the principles of eternal life are associated with their daily existence. Whatever hinders upward progression deadens the sensibilities and real enjoyments of this world's life. An education that has for its highest ideals the pursuit of worldly ambitions is wanting in that free and unrestrained flow of the spirit which makes for higher freedom and a more wholesome life. As we ripen in years and in experience, our spiritual lives have more and more to do with our real happiness. Our thoughts are more frequently turned inward as we contemplate the approaching end of this life and the unfolding of the greater life to come.

That we may not forget God, that He may be ever present in all our hopes and aspirations, we should be reminded of Him daily in song, in prayer, and in the study of His word. Every life devoid of its spirituality must in the end be a disappointment. It is often difficult for our young people to conceive that there are spiritual joys which surpass worldly ambitions and worldly pleasures. There is so much disappointment in mere brilliancy, so much misdirected energy in merely intellectual life, and so many failures in the merely worldly pursuits, that our young people, by observing the failures among those who are self-sufficient and who aspire to be the architects of their own lives and fortunes, should be warned against a one-sided and insufficient education which neglects the development of their spiritual natures.

The Church to-day is expending hundreds of thousands of dollars in the promotion of a system of education which shall meet the future requirements of the people. Such a system of education means more than the temporary advantages of intellectual thrift. It has to do with the permanent well-being of the masses. Much of their intellectual lives in a few years will be quite out of fashion. We shall find that much of that which we called intellectual was merely a sentiment, a passing public opinion formed at haphazard and out of an incongruous mass of irresponsible, individual conceptions. In years to come, the world will be woefully disappointed in its belief that the exclusive development of the mind would be found sufficient to meet the real great problems of our existence. The spiritual and the temporal must grow together and be harmonious.—PRESIDENT JOSEPH F. SMITH in *Juvenile Instructor.*

"THE GLORY OF GOD IS INTELLIGENCE."

THE fact that urges man onward is that there is no end to knowledge and wisdom; thus man, a spark of Divinity, infinite in his possibilities, goes on searching and hungering after truth, light and knowledge. We are like the child growing in physical strength. He explores the boundaries of the room, the house and

the garden. So man is not satisfied with this planet and its life. With mighty telescopic sight he questions the planets, stars and sun, as the child does the light, fire and table. With infinite zeal and patience he delves into the rocks and caverns of the earth. With wonderful scientific accomplishment he explores the air and its life, and with intrepid valor he launches out upon the seas. Why is all this done? Primarily and largely to satisfy man's innate desire to know.

"The glory of God is intelligence." The glory of man is also intelligence, as may be seen in the history of the past generations. Such men as Shakespeare and Gladstone of England, George Washington and Abraham Lincoln of America, are most prominent in our minds as men of the higher type. We look up to and admire a person or a community who excel in any particular line of thought or action. All people who are advanced in their inventions or their interpretations of life, demand the respect of the world in general. We must and do respect the highest attributes of manhood, and so those who are votaries of wisdom and intelligence form the standard mark of the idealist; they merit and receive the praise of men.

The dominance of Greece in ancient times, world-famed because of its knowledge and culture, and their elevating effects on the world, is worthy of our attention. Professor Ronald Burrows states, "They were splendidly endowed by nature, loving manly exercises. They possessed a clean and clear eye for nature and her manifestations, a great desire for knowledge, an active spirit. They possessed a highly developed social impulse, an unerring delicacy of feeling for beauty and form. They had grace in outward appearance, beauty in form, melodious utterance, chastened elegance of expression, easy dignity in behavior." The Greeks prized these qualities the highest. With such attributes of character they raised themselves to a high plane of excellence. They had an idealistic tendency to love the beautiful. This tendency found its expression in the cultivation of poetry, music, the plastic arts, and also in their religion, science and philosophy. Close in connection with this is the unparalleled degree of development of the individual. "They were physically hardy and strong, brave in battle, shrewd in commerce, adept in all mechanical crafts."

In this advanced age we admire the wonderful achievements in art made by the Grecians. Our art galleries are the repositories of some of their original models or copies of them. We look upon them with admiration and are always ready to give them due credit for their excellent work. I have noticed in their sculptor work, especially the models of men, the heights of morality, virtue, and purity, to which they looked up, portrayed in the face and head; the physical power and symmetrical muscular development exemplified in the body. We cannot dethrone God in the accomplish-

ment of any great wonder. If we do we are far from the truth. No invention or anything along the line of research or intelligence came by man's own powers, but by the whispering of the Divine Spirit, which suggests and reveals. That is its purpose and we can get it by honest and prayerful search. "Seek and ye shall find."

People in their attacks on "Mormonism" frequently assert that we seek people who do not understand life and its purposes. "The body and spirit is the soul of man." On this foundation rests the "Mormon" conception of true education. The gospel teaches the salvation of the soul through living faith in our Lord Jesus Christ. The spirit and body, then, are of God—are Divine, are glorious; the two go hand in hand, and must develop symmetrically to make a perfect man. He grows as he understands the earth and its inhabitants. All were created to make perfect the life of man. We believe the "glory of God" is manifested in the earth and its creations. To understand them is to understand Him, and the scriptures assert: "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

"Mormon" philosophy teaches that the Divine Spirit permeates all things. We teach that the earth and the fulness thereof belongs to man, and man in his endeavors to understand the earth will ultimately redeem himself and become a perfect creature as he grows in knowledge and understanding of these things. Job says, "Ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee: or speak to the earth, and it shall teach thee: and the fishes of the sea shall declare unto thee. Who knoweth not in all these that the hand of the Lord hath wrought this? In whose hand is the soul of every living thing, and the breath of all mankind." (Job 12: 7-10.)

In the beginning God definitely stated to man that he was to "have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." (Gen. 1: 26.) Looking at life from such a standpoint, man becomes a creator, an organizer; he realizes the magnitude and majesty of his power, the purpose of his creation. Can you conceive of a more glorious interpretation of life? Can one have higher ideals? Earth belongs to man, and it will at length be subdued by him. We have been accused of being too materialistic. Well, the gospel had its inception in the soil; the tillers of the soil were the bulwarks of truth in its establishment. It is our desire to understand the fruits of the soil, the interdependence of animal and plant life, to investigate the life of the air, earth and water, that all may be raised to a higher standard of excellence, and that each may make more perfect its life. The world, its people and life depends on the knowledge of it; it is the glory of God.

We should seek to be righteous. But how do we become

righteous? It is by faith, by apprehending the law. Thus it is seen that repentance and getting knowledge, of the kind that leads to intelligence, are identical and are the only means of getting salvation. You will understand that knowledge is only half of intelligence. Knowledge must be applied or it is fake education. It must become a dynamic fact in a man's character. If it is incorporated into his mental attitude, reacts immediately upon his life, ceases to be something in a man, but is the man himself; then it is intelligence, representing true education. We are sanctified by the law. Law is for freedom; to understand and abide by it, is to obtain freedom and exaltation. Sin is transgression of law. The Lord does not look upon sin with the least degree of allowance.

What is the outcome of "Mormonism?" Do we respect law? Yes; God is a God of law, and all things are governed by law. We recognize it, we feel it, and desire to enjoy its benefits by living it. We know that God is the author of salvation unto all that obey Him. To obey Him is to conform to His laws. The question then is, "How are we to learn His laws?" The Apostle Paul says, in effect, "God revealeth his purposes unto us by His Spirit, which searcheth all things, even the deep things of God." The Spirit is received by obedience and withdrawn through disobedience. Then to get in tune with God, by pure and honest living, secures for us the Holy Ghost, which opens our minds and hearts to receive truth, knowledge and intelligence.

People who are prone to judge us—to say what we are, what we teach, our motive and purpose for being in the world, hear the words of George Washington, which he spoke to his men at Valley Forge: "The great cause in the hands of mortal man may appear at times inferior; but, remember, it is not the cause that is inferior. Man in his crude actions may stumble, but the glory of our race is its freedom. It will be fought out on hard lines at times, but the ideal is there; it is the motive that must be judged." So it is with us. You may examine a Latter-day Saint, or even a community of such, and find something not exactly right; but if you are a just critic you will ask the questions, "What are the motives of this people? Are their ideals high, their motives good; do they stand for honesty, purity and truth? If you answer such questions correctly your criticism will be just?

"Mormonism" means "more good," and its purpose is to raise and uplift humanity to a higher plane of excellence. This can only be accomplished by work. We are aiming at perfection and have chosen as our motto: "The glory of God is intelligence."

Nottingham. THOMAS F. HARDY.

THE greatest thing a man can do for his Heavenly Father is to be kind to some of His other children.

TURKISH HISTORY.

THE history of the Turks, though in some respects the most interesting in the world, is but little known except by students who have made history a speciality.

At one time they had a vast empire in Asia. It was known as the Scythian empire. When this power was broken up, each fragment became a mighty nation; and they were scattered all over the Asiatic continent, from China to the Bosporus, and in Europe to the river Danube, and beyond. Some of them overspread the kingdom of Persia, and the Seljuk branches established themselves from Samarkand to the confines of Greece and Egypt.

One of the most famous Turks was Mahmud, Gaznevide, who lived about a thousand years after the beginning of our era. He carried his conquests into Hindustan, after marching through Cashimr and Thibet, an exploit said to surpass the march of conquest of Alexander. But he was still more famous for wisdom and justice. He is said to have slain his own son when the latter was convicted of having robbed and insulted an humble subject.

The real contact of the western world with the Turks came when the Arabian Saracens had degenerated and their Caliphs were overthrown. Alp Arslan passed the Euphrates at the head of a formidable array of soldiers. He entered Cæsarea, where he despoiled the beautiful church of St. Basil and profaned the relics of the "saint." He conquered Armenia and annihilated that kingdom. The Georgians fell before his victorious hosts. Finally the Greeks, under Romanus Diogenes, succeeded in staying their progress. Then they undertook to liberate Armenia, as they are fighting for Macedonia to-day. Diogenes gathered a large force between Erzerum and Van. The legions of Macedonia and the squadrons of Bulgaria were there. Alp Arslan hastened to meet this army. He won a signal victory, and the Asiatic provinces were lost to Rome.

Not until the year 1453 did the Turks, under Mohammed II., take Constantinople. The signal for attack was given on the 6th of April that year. For fifty days the siege was carried on with little success. Then food became scarce in the city. Provisions were successfully sent to the beleagured population in vessels, but this did not save the situation.

Constantine, the emperor, knew that the hour of judgment had come. On the 28th of May he repaired to the church of St. Sophia, and there he worshipped before the cross. His tears fell as he kneeled and prayed. Then he took the sacrament. The next day the Turks, after a sanguinary confiict, entered the proud city of the Cæsars. Constantine was found dead where the fight had raged most furiously. The Mohammedan banner was raised over the Christian place of worship. Over four hundred and fifty years have passed since then, and the Turks still hold that position. Well may we ask, How much longer?

From a religious point of view the history of the Turks is exceedingly interesting. Students of the prophetic writings are inclined to the belief that the Turks are referred to under the name of "the king of the North," in the Scripture of Truth which was shown and explained to Daniel by a heavenly messenger. (Dan. 10: 21; 11: 40-45.) It is stated there that this king shall, at the time of the end, come against the power previously described, with chariots and horsemen, and with many ships. He shall, we are told, enter the Holy Land. Edom, Moab and Ammon shall escape, but not Egypt. Finally, however, "tidings out of the East and out of the North shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many." Such is the prophetic word. Whether we stand at the beginning of this last act of the Turkish drama, remains to be seen. If so, this will happen: The Turks will abandon Constantinople and plant the tabernacles of their palace "between the seas in the glorious holy mountain [Jerusalem]; yet he shall come to his end, and none shall help him." (Dan. 11: 45.)

In the Revelation by John, the Turkish domination over the countries where Christianity first was proclaimed is predicted under the image of Euphratean horsemen (Rev. 9: 13-21) invading and spreading desolation over the third part of the empire. Their cannon are described as issuing forth fire and smoke. Their cavalry is referred to, and their national colors: "fire, jacinth and brimstone"—red, blue and yellow. This prophecy is of special importance, for it is during the existence of the kingdom of these horsemen from beyond the Euphrates that the restoration of the gospel is predicted under the image of an angel, or messenger, with a "little book" in his hand.

If it is true that God does nothing without first revealing it to His servants, the prophets, the study of the prophetic word in the light of history is most important to a clear understanding of the gospel.—*Deseret News.*

NEVER ADMIT DEFEAT.

NEVER lose heart in the battle of life. Stoutly assert your divine right to be a man, to hold your head up and look the world in the face; step bravely to the front whatever opposes, and the world will make way for you. No one will insist upon your rights while you yourself doubt that you possess the qualities requisite for success. Never allow yourself to become a traitor to your own cause by undermining your self-confidence.

Every one admires the man who can assert his rights and has the power to demand and take them if denied him. No one can respect the man who slinks in the rear and apologizes for being in the world. Negative virtues are of no use in winning one's way. It is the positive man that forges to the front.—SELECTED.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, NOVEMBER 21, 1912.

EDITORIAL.

THE FUTURE OF THE CHURCHES.

THE REV. R. J. CAMPBELL, the well-known Congregationalist minister of the City Temple, London, has an article under the above heading in *Everyman*, a new weekly magazine, of October 18th, 1912. His well-known ability as a writer is a sufficient guarantee that the contribution is of a high order. The subject discussed is a vital one, and it is handled in a frank and earnest manner. Mr. Campbell takes a broad view of the great and important issues involved, and manifests a truly catholic spirit, which well becomes a distinguished preacher and theologian. We desire to call attention to some of his statements as to the conditions that prevail in the so-called Christian churches at the present time. His views are to a great extent in line with those recently expressed by other prominent clergymen, to some of which we have called attention in former issues of the *Star*. Space will only permit of some brief excerpts from the article in question. The reverend gentleman writes as follows:

"It is freely stated on every hand at the present time that all is not well with organized religion as represented by the Christian churches. It is no longer the dominating force in civilisation that it once was. One by one functions that it formerly exercised have been filched away from it. The control of education has passed out of its hands, except in a comparatively limited degree, which is gradually lessening; it has no monopoly of the arts any more; statesmanship does not depend upon it, and does not look to the clergy for trained administrators; science has not only shaken itself free of ecclesiastical tutelage, but in certain respects has become a bugbear to it, and is invading fields formerly considered immune from such interference—in fact, is fast undermining ancient beliefs, and doing so with an authority which can command much of the respect once accorded to the decrees of Councils and Popes; theology is no longer the main human interest, and with its decay a new era may be said to have begun in which the study of the historical development of religious ideas is being substituted for zeal in the elaboration of doctrine. Attendance at public worship is decreasing. Men of intellect, especially on the Continent, are almost ashamed to be known as associating them-

selves with the practice of religion. * * * Taken on the whole, it would be true to say that the churches are to-day on the defensive, struggling to keep themselves alive, fighting desperately against forces which are threatening to submerge them. The present is not a time in which Christianity is heroically aggressive, registering great triumphs, and carrying all before it in a rush of great enthusiasm as in days of long ago. A note of misgiving is being widely sounded with reference to its future by those who still believe it to be the bearer of a nobler message for human welfare than any of the newer movements and interests which seem to be displacing it."

It would appear from the above statement that modern Christianity is virtually a failure. Mr. Campbell admits that attendance at the churches is decreasing, and that men of intelligence are almost ashamed to be known as associating themselves with the practice of religion. This is certainly a serious condition, and is conclusive evidence that there is something radically wrong with the churches. Their present position is made fearfully clear in the following words: "Taken on the whole, it would be true to say that the churches are to-day on the defensive, struggling to keep themselves alive, fighting desperately against forces which are threatening to submerge them." The causes that have led to these conditions are far more vital than Mr. Campbell seems to apprehend. The fact is, the organizations in question are the churches of men, and are not, either individually or collectively, the Church of God. They were founded and are governed exclusively by man, without the authority of God or the inspiration of His Spirit. For many hundreds of years there was no man on earth who possessed the authority of God to speak in His name or minister in sacred things. After the apostles and other authorized servants of the Lord were put to death, other men took their places, claiming the same authority, but entirely destitute of the spirit and power thereof. This state of things has continued, and still exists in the modern so-called Christian churches. The result is that, while the world has progressed along every other line, revealed religion has been at a standstill all these centuries, and has not kept pace with the world's needs. Not only has there been no additional word of revelation from God, but even the truths formerly revealed have been obscured, and in some instances entirely lost, through the faulty interpretations of unauthorized and uninspired men. These interpretations have been made the basis of creeds and churches, which with great consistency are named after their respective authors or founders. There have been many and bitter contentions between these rival organizations, and that fact, as Mr. Campbell freely admits, contributes largely to the weakness of modern Christendom. These are his words:

"No single cause of the comparative weakness of Christianity to-day in face of a new world, with its new syntheses and new problems, is more potent than the scandal of its schisms, sectarian antagonisms, jealousies, and uncharitableness. The hope of a corporate reunion of the Christian churches throughout the world is no doubt very remote, and perhaps will never be realized on the lines of any single existing organization."

The closing sentence is a significant one. Unity, truth and power "will never be realized on the lines of any single existing organization." These sacred things have been lost through apostasy, and it is not in the power of man to restore them. We have, however, the glorious message to proclaim to the world that God has re-opened the heavens and restored His truth and authority to the earth. The gospel of Christ has been revealed anew in all its simplicity and power, and many glorious revelations have been received from the Lord, setting forth His will and purposes in these latter days. The Church of Jesus Christ of Latter-day Saints is the depository of God's truth and authority on the earth. While the ministers of other churches are looking to the future with fearful hearts, this Church, guided by the inspiration and authority of God, is steadily gaining in numbers and influence in the world. The churches of men must weaken and decay; the Church of God will grow and flourish and prevail.

H. I.

MINUTES OF BRISTOL CONFERENCE.

THE semi-annual Bristol conference was held at Wolseley Hall, Eastville, Bristol, November 17th, 1912. There were in attendance: Apostle Rudger Clawson, President of the European mission; President R. S. Sleight and fourteen traveling elders of the Bristol conference.

The morning session commenced at 10:30 by singing, "Come, come, ye saints." Invocation by Elder E. E. Waite. Continued by singing, "True to the faith."

President Sleight said he was thankful for the privilege of meeting in conference, and extended a cordial welcome to all present.

Elder Lance L. Graham emphasized the necessity of revelation and authority from God. He said the Church cannot be perfected except by revelation from God. We can not progress if we remain independent of God. Proved from the Scriptures that usurped authority was not acknowledged of God.

Sister Marjorie Heal recited the "Testimony of the Three Witnesses" to the Divinity of the Book of Mormon.

Elder Verner A. Powell said that no one can have a testimony of Jesus Christ save through revelation. Spoke of the apostasy,

showing many changes in the ordinances of the gospel as instituted by Christ. He testified that God had again spoken from the heavens and restored the true gospel. The officers now in the Church of Jesus Christ are clothed with the same authority as those who lived while Christ was on the earth.

The choir rendered very pleasingly the anthem, "Something, every day."

President Clawson rejoiced in being present and felt that the Spirit of the Lord had actuated the speakers. Commented upon the splendid rendition of the anthem by the choir. He maintained that, so far as man is capable of judging, the Church of Jesus Christ of Latter-day Saints is perfect in its organization. There is a place for every member of the Church, from the infant child to the oldest person; also ample means provided in the Church for their instruction and development. Showed that the revelations of God through His servants were adapted to all, because of their simplicity and yet comprehensiveness. Pointed out the duty of parents to their children in regard to their instruction in the principles of the gospel before arriving at the age of accountability. Commended the word of wisdom to all for their physical well-being. Said that those who violated the same weaken the vital organs of their bodies. Our bodies tell the story of our lives, regardless of our lips, and those skilled in this regard would be able to read our history and habits. Just as there are organizations in the Church for the advancement of the male members, so there are organizations to afford the women an opportunity for development. God ordained that man and woman should walk together. Said that neither could gain the highest exhaltation in the kingdom of God without the other. The speaker testified that he knew that Joseph Smith was and is a prophet of God, and was chosen to be the head of the last dispensation of the gospel.

Concluded by singing, "Lord, dismiss us with Thy blessing." Benediction by Elder A. L. Flitton.

The afternoon session commenced at 2:30 by singing, "Let us all press on in the work of the Lord." Invocation by Elder Thos. A. Bayles.

The sacrament was administered by Brothers Henry E. Neal and Albert A. Neal. Sacramental hymn, "Behold the Great Redeemer die," was sung.

The general and local authorities of the Church were presented by President R. S. Sleight and unanimously sustained.

Elder H. R. Thomas emphasized the necessity of uniting works with faith in order to be saved, laying particular stress on the ordinance of baptism. Expressed a belief in being tolerant with all men's religions. Exhorted all to compare the teaching of the Savior with those of the Latter-day Saints.

A sacred solo was beautifully rendered by Mr. James Camm, of Gloucester.

Elder John E. Bowen said the question had been asked him why he came as a missionary to the nation of Great Britain. He was not here, he said, to tear down any man's religion, but he felt it his duty to give to the people the truths of which he was in possession. Testified that God had spoken from the heavens and restored His gospel to the earth.

The choir rendered the anthem, "Praise Him for evermore."

President Clawson had enjoyed the spirit of the meeting exceedingly, also the beautiful singing. Endorsed the remarks of the previous speakers. Spoke of the true spirit of prayer. We should always ask for just what we stand in need of. Showed the error of people passing our message by without investigation, for thereby its significance might be overlooked. Our elders are not working for a salary, but look for a reward from their Father in heaven. They are not here for any evil purpose, but to better those who will accept their message. The Latter-day Saints are an industrious, virtuous, law-abiding people. Quoted Scripture to prove that the teachings of Christ show that works are necessary as well as faith. Testified to the divinity of the work, and pointed to the fact that many of the prophecies of Joseph Smith had already been fulfilled to the letter. Spoke of the prophecy and revelation on war, and showed from history that it had been fulfilled. Asked the blessing of the Lord on all present.

Closed by singing, "We're not ashamed to own our Lord." Benediction by Elder J. L. Smith.

The evening session commenced at 6:30 by singing, "When shall we meet Thee, dear Savior, above?" Invocation by Brother W. E. Caswell. The choir sang the anthem, "Come, let us worship."

Elder Gilpin S. Woolley, clerk of conference, read the labor and statistical report for the past six months.

President R. S. Sleight welcomed all present and said he was pleased with the spirit that had been manifested during the previous sessions of the conference. Said that it was the testimony of the gospel possessed by the elders that enabled them to execute their labors. He invited all to investigate the principles taught by the Latter-day Saints. We proclaim in all solemnity that God has given revelation to man in this age and has again established the true Church on the earth.

Mrs. Blackmore sang a sacred solo very beautifully.

President Clawson rejoiced in the good spirit that had prevailed throughout the conference. Spoke of the extent of the missionary work of the Latter-day Saints, showing that they had a message to deliver to the entire world. Said that the purpose of the missionaries in this country was to declare that God had re-established His Church upon the earth. Showed that the Church of Jesus Christ of Latter-day Saints was independent of any other church for its authority. Quoted Rev. 14: 6 to show that the Scriptures predicted a restoration of the gospel. Gave an account of Joseph

Smith's first vision, and submitted arguments and reasons for believing it to be true. Also gave an account of the coming forth of the Book of Mormon. Said the book contained a sacred history of the aborigines of America. He emphasized the strength of the evidence for the divinity of the record. The speaker maintained that the Bible and the Book of the Mormon were two witnesses to mankind to prove the divinity of Christ.

Singing, "God reigneth," by the choir. Closed by singing the "Doxology." Benediction by Brother Albert E. Neal.

An excellent spirit prevailed throughout the conference and all present enjoyed themselves. Special mention is due Mr. Blackmore, who so capably presided at the organ, and all others who helped to make the conference a success.

On Saturday afternoon, November 16th, 1912, President Clawson met with the elders in Priesthood meeting and listened to the reports of their labors during the past six months. Much good instruction was given.

GILPIN S. WOOLLEY, Clerk of Conference.

FROM THE MISSION FIELD.

Releases and Departures.—The following named missionaries have been honorably released and sailed for home November 7th, 1912, per s.s. *Baltic*: From Great Britain—C. L. Smith, R. A. Moss, M. Eccles. From the Netherlands—H. C. Wade. Elder O. H. Grimmett of the British mission has been honorably released and sailed for home November 8th, 1912, per s.s. *Virginian*. The following named missionaries have been honorably released and sailed for home November 15th, 1912, per s.s. *Corsican*. From Great Britain—George Heaps, L. V. Merrill, John R. Bellamy, Louis L. Allen, H. Le Roy Pierson, Horace F. Egan, Jr., Cleon A. Harding. From Switzerland and Germany—Gottlieb Schwarz, S. G. Spencer, Thomas W. Tanner. From Scandinavia—P. C. Lundgreen, Lars Jensen, Peter Hansen, Paul E. Stromnes, F. C. Sorensen, Olaf Andersen, Thomas L. Thomson, Leonard Larsen, J. R. Nielsen, Jr. From Sweden—N. R. Erickson, Andreas Peterson. With the company were fifty-six emigrants in charge of Elders Andreas Peterson, Horace F. Egan, Jr., and Cleon A. Harding.

Arrivals.—The following named missionaries for the European mission arrived per s.s. *Victorian*, November 15th, 1912: James A. Loveless, Jr., Provo, Utah; Allan C. Mortensen, Grover P. Greaves, Ephraim, Utah; Jesse W. Minson, Paris, Idaho; Alex. Orgill, Egin, Idaho; Porter S. Tillotson, Ogden, Utah; George G. Campbell, William Kessler, Benjamin F. Bowman, Asahel H. Woodruff, Jr., Alma B. Spencer, D. Ernest Nelson, Alma M. Sorenson, June B. Sharp, Salt Lake City, Utah; Shirley C. Horsley, Thomas A.

Figgins, Brigham, Utah; Joseph E. Jensen, Idaho Falls, Idaho; Thomas W. Jensen, Manassa, Colorado; Niels Hansen, Murray, Utah; Oscar A. Jeppesen, Mantua, Utah; Norman H. Salvesen, Hyrum, Utah; James Heber Ockey, Nephi, Utah.

Appointments.—The elders who arrived for the British mission, November 15th, 1912, have been appointed to labor in the following conferences: James A. Loveless, Jr., Liverpool; Grover P. Greaves, Irish; Allan C. Mortensen, Birmingham; Jesse W. Minson, Porter S. Tillotson, London; Alex. Orgill, Hull; George G. Campbell, Scottish.

Baptisms.—On Thursday, November 7th, 1912, a baptismal service was held at 106 Ann Street, Belfast (Irish conference), at which two members were added to the Church. Elders H. L. Pierson and William J. Roberts officiated.

On Tuesday, November 12th, 1912, two members were received into the Church by baptism in the sea at Hartlepool (Newcastle conference). Elder Leonard M. Haynie officiated; confirmed by Elder Victor E. Gilbert.

On Friday, November 15th, 1912, one member was added to the fold by baptism in the sea at Hartlepool (Newcastle conference). Elder Victor E. Gilbert officiated; confirmed by Elder L. M. Haynie.

Successful Socials.—A farewell social in honor of Elders Cleon A. Harding, H. Fred Egan, Jr., and H. L. Pierson was held at 106 Ann Street, Belfast (Irish conference), on Saturday evening, November 2nd, 1912. There was a large attendance of saints and friends and all spent an enjoyable evening. A short program was rendered and refreshments were served. The departing elders were presented with suitable presents by the elders of the conference as tokens of love and esteem. All joined in wishing them God-speed on their homeward journey.

The Relief Society of the Sheffield branch (Sheffield conference) gave a "tea" and social Saturday, October 26th, 1912. The program included songs, recitations, instrumental music, speeches and games. It was a success, and all enjoyed themselves immensely.

A successful social was held in Arcade Hall, Barnsley (Sheffield conference), on Saturday evening, November 2nd, 1912. One hundred and fifteen saints and friends were present. The program consisted of vocal and instrumental music, recitations and sketches. Games were also played and refreshments served. Those present expressed themselves as having spent an enjoyable evening.

On Thursday, November 7th, 1912, an enjoyable social was held in the West Hartlepool branch (Newcastle conference), in honor of Brother and Sister Matthew Hackwell and son, who are emigra-

ting to Zion. A short program was rendered, games were played, and all expressed themselves as having an enjoyable time. Tokens of remembrance were presented to those departing by the saints and friends, with best wishes for their future welfare.

A very successful social was held in the Birdwell branch of the Sheffield conference on November 6th, 1912, in honor of Brother Harry Quilter and family, who are emigrating to Zion. About two hundred saints and friends were present. An interesting program was rendered and a very enjoyable evening was spent. Brother Quilter has been a faithful member of the Birdwell branch, and he and his family will be greatly missed.

The Leicester branch (Nottingham conference) gave a "tea" and concert to about one hundred members and friends on Saturday afternoon and evening, November 9th, 1912. The program consisted of songs, recitations, bell-ringing, and a sketch entitled, "Tea and Scandal." A most enjoyable time was spent by all, and a good sum realized, which will be used for branch purposes.

On Thursday evening, November 14th, 1912, a successful social, under the auspices of the Mutual Improvement Association of the Glasgow branch (Scottish conference), was held in the South Side Masonic Temple, 30 Abbotsford Place, Glasgow. A very interesting musical program was rendered by the elders, saints and friends. Refreshments were served and the evening was enjoyed by all present.

District Meeting.—On Sunday, October 20th, 1912, two well-attended sessions of a district meeting were held in Mansfield (Nottingham conference), The afternoon session commenced at 2:30. Elder John J. Whetton welcomed all to the meeting, and commended the saints for their faithfulness. Elder L. M. Brown spoke on the history of the gospel of Christ, and said the plan of salvation was instituted before the foundation of the world was laid. The anthem, "Holy, holy, holy," was rendered. Elder W. C. Brimley was pleased to be a witness for God in this land. Said that God was not responsible for the misery and suffering people bring upon themselves by disobeying His laws. Elder William J. Sessions said there is need of daily repentance. No man should tell another to quit a certain habit, unless he himself had done so. The evening session commenced at 6:30. President Thomas E. Winegar presented the general and local authorities of the Church, who were unanimously sustained. He spoke of the organization of the Church and told how the authority to officiate in the ordinances of the gospel was given to the Prophet Joseph Smith, and through him each elder had received the same authority. The anthem, "Daughter of Zion," was sung. Elder John J. Whetton furnished abundant proof that Joseph Smith was a prophet of God and gave the key whereby each one might ascertain the truth for himself.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XXIX.—WINTERING AT MALTA AND SUBSEQUENT VOYAGE TO ROME.

Text: Acts 28. Lesson setting: Time, place, etc.

I. TREATED WELL BY NATIVES OF ISLAND.
   1. Paul is bitten by venomous reptile.
   2. Lodged by Publius, the chief man.

II. PUBLIUS HEALED.
   1. Many others healed, and gave gifts to Paul and his companions.
   2. Sailed for Alexandria.
   3. Trip to Rome.

III. MET BY THE BRETHREN.
   1. Paul suffered to dwell with a soldier.
   2. Paul explains his case to the Jews in Rome.
   3. The effect of Paul's words on them.
   4. Paul dwelt two years in his own house.

DIED.

MOORE.—At Tipton, Staffordshire (Birmingham conference), October 19th, 1912, Ruby Jane, the beloved daughter of John and Alice Rook Moore; born January 16th, 1912; blessed by Elder Joseph E. Webb January 24th, 1912.

TYAS.—At Hull (Hull conference), October 28th, 1912, Sister Ann Elizabeth Tyas; born February 9th, 1845; baptized December 28th, 1895, by Elder Frederick Scholes; confirmed December 29th, 1895, by Elder Alma V. Hewish. Interment at Hedon Road Cemetery, Elder Homer J. Brown officiating. Sister Tyas was a faithful Latter-day Saint.

ROBINSON.—At Gateshead (Newcastle conference), October 26th, 1912, John Henry Robinson; born October 14th, 1863; baptized November 5th, 1910, by Elder Thomas Laws. Interment in Jesmond Cemetery, Newcastle. Brother Robinson died in full fellowship of the Church.

LONGTON.—At Oldham (Manchester conference), November 5th, 1912, Sister Alice Longton, aged 22 years; born June 14th, 1891; baptized July 31st, 1901, by Elder William J. Wright; confirmed by Elder John Cook. Interment at Chadderton Church Cemetery, Elder D. D. Brockbank officiating. She lived and died a faithful Latter-day Saint. Funeral service was held in the Latter-day Saints' Chapel, Neville Street, Oldham.

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